

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, OCTOBER 12, 1899.

NEW SERIES, VOL. 1, No. 46

We print in full the Inaugural Address of Dr. E. Y. Mullins, as he enters upon the discharge of his duties as President of the Southern Baptist Theological Seminary, Louisville.

West Judson Association fifth Sunday meeting convenes with Pleasant Ridge Church Friday before the fifth Sunday in October. Introductory sermon by J. H. Jenkins.

The fifth Sunday meeting of the Cold Water Association will meet with Hebron Church, five miles southwest of Sardis, on Friday before the fifth Sunday in October, at 10 a. m. Introductory sermon by A. G. Perry.

The District Meeting of Yazoo Association will be held with the Emory Baptist church eleven miles from West, beginning Friday at 10 a. m. on the 27th inst. Rev. M. V. Noffsinger is named to preach the introductory sermon.

Through the kindness of O. H. Berry & Co., Richmond, Va., we have just received their fall and winter catalogue of 1899-1900. This firm seems to be up-to-date in prices and qualities. Write to them for their catalogue, they will give you satisfaction.

The Northern Division of the Sunday School Convention of Bogue Chitto Association will meet with Shady Grove Church, Lincoln county, on Saturday before the fifth Sunday in October. Convention sermon by J. R. G. Reeves.

The Preachers' Institute and District Meeting of the Louisville Association will convene with the Concord church. The Institute will open on Tuesday, the 24th inst. and close Friday the 27th, when the District Meeting will begin. Introductory sermon by Rev. N. B. Wallace.

The Salutory of Dr. F. H. Kerfoot was copied from *Our Home Field*, of which he becomes editor by virtue of his office as Secretary of the Home Board. It is good. The Doctor seems to grasp his work as a whole and also to clear-

ly recognize and comprehend it in all of its parts. We take this method of expressing to the Doctor our determination to aid him in every way possible in his important and arduous work.

As a result of President McKinley's interview with Admiral Dewey a few days since, several more ships will sail for Manila soon; among them the cruiser Brooklyn and the gunboats Marietta and Machias. The President seems to be getting in dead earnest about reducing the insurgents.

Pastor Hamlett of Grenada, says: "We begin a revival at our church next Sunday, which is the second we have had inside of five months." Bro. Hamlett has a strong hold on the Grenada saints. He did all the preaching in the former meeting, and his people insist that he shall do it all in the forthcoming one. This, to mind, is as it should be.

A flag captured from Terry's Texas Rangers by an Indiana regiment during the late civil war was, on the 5th inst., returned to Governor Sayers, of Texas, who represented the survivors of Terry's Texas Rangers. Governor James A. Mount, of Indiana, accompanied by his entire staff, and many prominent members of the Grand Army of the Republic, delivered the flag.

We take the following from the *Times-Democrat*:

"REV. S. S. NETTLES, ALEXANDRIA.

Alexandria, La., Oct. 3.—Rev. S. S. Nettles died at his home in West Alexandria at 4 o'clock this morning. Mr. Nettles had been ill for more than a month with typhoid fever. He was a missionary for the Baptist State Board and occupied a prominent position among the members of that religious denomination. He was a native of Grangeville, La., and leaves a wife and five children. His remains were interred in the Pineville Cemetery today."

Two short months since his noble brother, Prof. W. K. Nettles, was called up higher. The family are rapidly passing away.

*The Hayden-Cranfill Conspiracy Trial* is the title of a paper-covered

book of some 160 pp., which has just come to our desk. The book sets forth an account of the celebrated law case between the parties named above. Its price is \$1.00. The book claims to set forth the charges against the defendants, the depositions of witnesses and the speeches of counsel for each side; and also the verdict against J. B. Cranfill and others of \$20,000 actual damages, and \$10,000 exemplary damages. We very much regret that such proceedings ever have to be had among brethren. We trust that the Lord will bring good out of this confusion, and that the result of it all may be a more solid compact of the organized forces of the convention in Texas.

We have received many letters of sympathy, assuring us that earnest prayers are ascending from many anxious hearts, that God will deliver us from the pestilence. Our failure to print these letters does not arise from a want of appreciation; for words are inadequate to express our great appreciation of interest taken in us by our dear brethren and sisters all over the State. We decline publishing these letters; first, because they are exclusively personal to us; and, second, because the large number of such letters would occupy too much space.

Under the pressure of other duties, we cannot write a personal letter to each sympathizer. So, brethren and sisters, please accept this as an answer to all your letters, which are a great comfort to us.

Brethren, continue praying for us; and, in the meantime send us short, crisp news notes and a little money.

The article from Bro. Stewart, of Indian Territory, refers to a condition of affairs which, it occurs to us, demands a better adjustment. The Home Mission Society of the North and the Home Mission Board of the South, it seems, are operating in the same territory—in the same town. There is evidently destitution enough to engage the energies and surplus funds of each of these bodies without spending a moment contending for the same territory. There are good and

wise men in charge of these interests, and it is confidently expected at an early date, we shall witness a better understanding, and hence more harmonious relations between these Boards. We are sure our able Secretary, Dr. Kerfoot, will give proper attention to this matter in due time.

## Among the Books.

*Baptist History Vindicated* is the title of a volume of 224 pages, written by Rev. J. T. Christian, D.D., LL.D., and published by Baptist Book Concern, Louisville, Ky. Price, \$1.00. The paper and binding are good. The printed page does not present an attractive appearance. The type is too heavy and the page too narrow, being only the width of one column in *The Western Recorder*. The body of the work is divided into fifteen chapters, but there is no index to show this, and the work has no preface. The introduction is written by Rev. T. T. Eaton, D.D., and is well done. There is an appendix to the book of thirty-three pages. In this the author gives "the testimony of the living scholars of the Church of England to immersion." The appendix itself is a clear and strong vindication of immersion, and is worth the whole price of the book. The author is a fine compiler, a close observer, and has made a strong presentation of the subject in hand. He deals fearlessly with "the *Jessey Church Records*" and "the Kiffin manuscript." Having spent some time in England, and being a close and critical student, his conclusions are entitled to no mean consideration. Dr. Christian has really performed a valuable service for the denomination.

## Annual Convention Board Meeting for Making Appropriations.

This meeting will occur in Jackson sometime late in November. On account of yellow fever conditions now prevailing date can not now be made. In the meanwhile let those churches that desire help send their applications as early as possible to the Secretary. Winona, Miss. A. V. Row.

## PRESENT ENCOURAGEMENTS.

We write this article under the impression that all need and appreciate encouragement. It is quite clear that the poor, the weak, the unsuccessful and the unfortunate need it. But it is not quite so clear that the rich, educated, strong man is in need of it. The truth is all need it; for the burdens and difficulties of life are more nearly distributed than a casual thinker would suppose. The well-to-do in the world are sustaining many burdens which are concealed from the public. But whatever may be the discouragements of life, the Christian should not become blue and sour. There are too many bright and sweet things in life. Pessimism is a sin—it is a reflection on him who has said that he careth for us, and that his power and his honor are engaged to cause all things to work together for good to them that love him. The bright side and the dark side are both presented. One can look upon which ever he chooses. But let all remember that brooding over discouragements and obstacles does not help one to overcome them. It only debilitates and emaciates. So let us reflect awhile upon the bright side of the present hour. Among present encouragements, we would mention of material things:

1. *The fine corn crop.* There will be plenty of corn, potatoes and feed-stuffs for the comfort and welfare of man and beast. Our lands have responded bountifully to the faithful industry of our sturdy husbandry. Bread is the staff of life. Material bread is the staff of physical life. Generally a reasonable supply of meat and lard accompany a large corn yield. So, having bread and meat, we have the staff and strength of life. There is in sight now in Mississippi a year's supply of food for man and beast. How thankful and happy we should be! Let us all catch up the psalmist's glad refrain and sing: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." Ps. 23:6, 7.

2. *Exceptional harvest weather.* We rarely ever have so fine an autumn as has been enjoyed this season. There has been scarcely a day when active outdoor work could not be engaged in; and it seems that nature has been vying with all past efforts, and has actually broken the records as to temperature. It has been neither too cold nor too hot, but has held the even tenor of its way uninterrupt-

edly on the golden medium. Husbandry has not sustained the average loss occasioned by fall rains and winds. All of the yield can be saved, and saved in first-class order. This gives to cereals and all feed stuffs an enhanced value; and insures a higher price for cotton, cotton seed, hay, etc.

3. *The advance in price of cotton.* Farmers have for several years been groaning under the heavy pressure of low prices for cotton. Cotton is now bringing about \$10.00 a bale more than it did one year ago. What a great alleviation and encouragement to the oppressed cotton growers! You have mourned long but joy has come at last.

It had seemed that the Lord was angry with us, and had cursed our lands. No doubt he has been angry with us, because we would not pay him rent on our lands, and has brought us low. But "his anger endureth but for a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." Ps. 30:5.

*Great refreshings from the presence of the Lord.* There have been an unusually large number of very great meetings throughout the length and breadth of our great State. News of great refreshings has come up from all points of the compass, and has converged, and crystallized into written history in the pages of THE BAPTIST. Many a poor pastor's drooping and discouraged heart has been cheered and buoyed up by these gracious dealings of our God with his people. It seems that this year has been a set time for the Lord to favor Zion. Many souls have been translated from the kingdom of darkness into the kingdom of light; and many of the soldiers in the ranks have been greatly edified, add encouraged, and have taken advanced stands against all forms of sin and unrighteousness.

In addition to these special encouragements, we have daily all the common blessings of life—health, friends, plenty, peace, harmony, and general prosperity.

Dear reader, in view of God's infinite kindness, in graciously giving you all these things, can you not ask with David, "What shall I render unto the Lord for all his benefits towards me?"—Ps. 116:12. May God help you to make the cool, sensible, just answer that his old servant made: "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all of his people."—Ps. 116:13, 14. Let us not be guilty

of that basest of all sins—ingratitude.

Many had been saying to the pastor, to the church, and to God, that the ruling prices of our agricultural products was so low they could do but little for pastor's salary, church expenses and general benevolent work; but generally added, "when times get better, we will come right up in liberal style." Now, brethren, *times are better.* Do not say, "Yes; but we were so far behind in financial matters, this advance in price is all required to apply on old debts to bring us up even." You had better be very careful just here. If you do not give a large part of this excess in price of cotton to the Lord as rent on his land which you claim, it is not at all improbable that he will lay his hand heavily upon you again. To show your appreciation of the great encouragements which our God has brought to your hearts, pay the pastor all you have promised, and in addition make a liberal free-will offering to him; give at least a little more to current church expenses; and, by all means, increase your offerings to Missions, Sustentation, Ministerial Education, College Support, Church Building Fund, and do not forget the Orphanage and THE BAPTIST. With an advance of 25 per cent. in price of cotton, can you not raise your contributions to the cause of Christ at least 10 per cent? By heeding the suggestions given above, you can encourage the hearts of your pastors, the secretaries of all our Boards, especially our own Dr. Rowe, and your humble servant, the editor of THE BAPTIST. And, above all, such action on your part will arise before our God as a sweet-smelling savor, well-pleasing in his sight. Remember our Lord says, "Them that honour me I will honour, and they that despise me shall be lightly esteemed."—I Sam. 2:30.

The Dangers of a Malarial Atmosphere may be averted by occasionally taking Dr. M. A. Simmons' Liver Medicine.

## "Salutatory."

It seems strange for me to be addressing the Constituency of the Southern Baptist Convention from the rooms of the Home Mission Board in Atlanta. It is the fact, however. On September 1st I entered upon my new work, as Corresponding Secretary of the Home Mission Board, and as such I now make my best bow, and send greeting to the great host of Baptists of our Southland, whose I am, and whom I serve next to my God and Saviour.

I will have only a few things to say in this issue of the *Home Field*. Hereafter, no doubt, I will often avail myself of this means of communicating with the brethren.

1. The brethren will be patient with me, I am sure, until I can catch up the various lines of the new work upon which I have entered, and until I shall be able to adjust myself to it. It seems to me almost like learning a new one of the Lord's songs in a strange land. For twenty-eight years I have hardly known how to talk to Southern Baptists on any subject except the Southern Baptist Theological Seminary. It will take time for me to enter aright into my new work.

2. This does not mean, however, that the work of the Home Mission Board has not appealed to me during all these years. I have simply felt that it was safe in the hands to which it was entrusted, and that those charged with its management would look after its interests. Now, however, the brethren have seen fit, in the strange Providence of God, to lay upon me this great responsibility; and already this work opens before me, and grows upon me, in such gigantic proportions, and seems fraught with such momentous consequences, as to make me feel like crying at the outset: "Who is sufficient for these things?"

I find Cuba stretching out her hands and crying, "Come over and help us." The vast negro population among us has to be helped, or the whites of the South, as well as the negroes, must suffer the bitter consequences. The great mountain districts of our territory, with both the old mountain life of by-gone years and the new life that is flowing in and stirring the old, call loudly and imperatively for our attention. The Indians we have with us; and they must be looked after soon, or our opportunity to give them the Gospel will be gone. What only a short time ago were great sweeps of unoccupied territory on the southern and western frontier are now fertile fields, teeming with population, with towns and cities springing up in every direction. Many of these places are the homes of the children of those now living in the older States, and many more will go thither to seek their homes and their fortunes.

How pressing is the need that these places should have churches to grow up with the growing population! We may be assured that the bar-rooms and all the influences for ruin will keep pace with ad-

vancing population. How sad, if amid it all, there are no heralds of the gospel, and no churches where the "wandering boy" and the solitary may be gathered in religious families! Then, again, there are, even in the older States, many places of sad religious destitution; and in some the State Boards say they can not meet the demands, and insist that the Home Mission Board must give them help. Truly the fields are ripe for the harvest. There is no lack of appeal to any one who has an eye to see and a heart to feel.

3. I rejoice very much that I am to have, in assuming the great responsibilities of my office, the association and hearty co-operation of my long-time-honored and beloved friend and brother, Dr. Tichenor, as Corresponding Secretary Emeritus. This will enable me to go much more prudently and wisely into my work. I shall find much pleasure, as well as comfort, in availing myself of his long experience and ripened wisdom in the work of the Board. The brethren will, I am sure, take comfort also in feeling that, with Dr. Tichenor still connected thus with the Board, its work will not be altogether in the hands of a novice.

4. In conclusion I appeal to my brethren and sisters in all this Southland—the land so dear to us—that they sustain me in this work to which their representatives have called me.

(1) Let me beg that, if heretofore you have not had the Home Mission Board among the objects of your daily prayers, you will put it there from this time on. And will you not also make special mention of the new Secretary, and ask God that His grace may be sufficient, and that as the Secretary's day may demand his strength may be?

(2) It would be very grateful to me if, on reading this, you would stop long enough to send me a line, and assure me personally of your sympathy, and of your willingness to co-operate with me in this great work. I desire to know just as soon as possible, who are my real constituency—that is, those upon whom I may lean. Many letters of this kind have come from many directions, and they have been a comfort and a help. Will you not do this before you forget it? It will be the cup of cold water, if nothing more.

(3) I request also that you will pause to ask if the church to which you belong takes up regular collections for the work of the Home Mission Board. If it does not, will

you not use your best endeavor to have it do so? If it does, will you not try to have your collections as large as possible? May the Lord say of more of us, as he said of the poor widow: "She hath done what she could?"

Brethren, I have brought all that there is in me to this work. I beg you to help in every way possible to carry it on. May the God of all grace be with us all.

Affectionately your servant,  
F. H. KERFOOT.

To acquire a Permanent Liver and secure permanent regularity of the Bowels, use Dr. M. A. Simmons' Liver Medicine.

## Why I Am a Baptist Only.

## A DREAM.

BY R. G. HEWLETT.

No. 6.

It was several days before I had another opportunity of a conversation with Capt. Pistos. When this occurred I said:

"Captain, the day I boarded your ship you said, that you wished none but 'the good and the true' to enlist in your crew. Is it true that you get no others on ship board?"

"No; it is not true, for be as careful as I may many others get in here. This is more common now than formerly. In the times when it was worth a man's life to enlist here, and that was the price that was often paid for enlisting, none but the good and true cared to join us, at least other cases were rare. But since the days of open warfare, to the death, are past, many beside standard men, from various motives get in, be as careful as we may. So, there are here numbers who not possessed of the qualification, fixed by Prince Emmanuel as necessary for those who enlisted for service on board this ship. Some who thus slip in unawares become so openly rebellious and worthless that we have to expel them from the ship in order to maintain the discipline required by Emmanuel's laws. While others through oversight on our part or trickery on theirs manage to remain on board. But all these will finally be rejected and condemned by Prince Emmanuel, as unprofitable servants in the day when he shall have a final personal inspection of the ship and its crew, and they will be cast out into outer darkness, where there will be weeping and gnashing of teeth."

"You speak of qualifications," said I, "fixed by Prince Emmanuel that must be possessed by those who enlist here, have those qualifications never been changed by

the Prince or by some whom he authorized to change them? I think I have heard or read of this having been done."

"I doubt not, but you may have both heard and read of such things but Emmanuel has never changed his law on this matter, neither has he authorized any other power to change it. He fixed the qualifications for membership in the crew of this ship, and those qualifications will remain unchanged until he returns for the final inspection of the crew 'at the last day,' replied the Captain.

"I learned something of those qualifications from the questions you asked me previous to my coming on board, but I wish you would tell me plainly what they are. I did not suppose from your questions that they are very numerous," said I.

"No; they are not numerous, some half dozen or so, but they are radical, and far reaching, going down to the bottom of things or conditions. Therefore they are vital, and on them hangs life, spiritual life, eternal life. They embrace nothing less than a complete internal change in man's spiritual being and mental state. 'Except a

man be born anew, or from above, he cannot see or understand the kingdom of God. And except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' There is the law of enlistment for service on board this ship, as set forth by Emmanuel, our Prince, himself. This comprehends briefly a conviction of sin by the Holy Spirit. 'Repentance toward God and faith toward Jesus Christ,' our Emmanuel. This latter includes a change of mind toward God, accompanied by sorrow for wrong doing and a trusting, or reliance upon, Prince Emmanuel, for salvation. Also has love, love to God and love to man, for a companion, as 'He that loveth is begotten or born of God.' And if we love him that begot, that is God, we also love them that are begotten. 'That is the children of God. So by this we know that we have passed from death unto life because we love the brethren. This love produces a desire to serve Prince Emmanuel by obeying all his commands, which require us to do good to all men as we have opportunity, especially unto the household of faith, by which is meant the crew of this ship, as we are here in one house and compose one family. The agent or power that works all this change is the Holy Spirit, as that which is born of Spirit is Spirit. It is the Spirit of man that is born or begotten

anew by the Holy Spirit of God. The man is thus made a new creature in Christ."

"The body, then, is not born anew," I said.

"No. The body will be born anew in the resurrection. When Emmanuel returns all the crew of this ship that have died or been killed will be raised from the dead, and their bodies made like unto his glorified body. Only then shall this corruptible body put on incorruption, and this mortal body be clothed with immortality."

"But what about the 'born of water' you spoke of?" I asked.

"That refers to the passing through the water, into and out of the water, as you and all others came through the water in coming on board this ship, elsewhere spoken of as 'the washing of regeneration,' or regeneration's washing. That means the washing that by our Captain Emmanuel's command is to follow regeneration, or the renewing of the Holy Spirit."

"The crew of this ship, then," said I, "it seems, must be composed of persons who believe or trust in and love Emmanuel, and are willing to obey all his commandments."

"That is true. All obedience to Emmanuel must be trustful and loving and voluntary, to be acceptable to him."

## A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL,  
Sole Manufacturer, P. O. Box 218, WACO,  
Texas.  
For sale by all druggists.

READ THIS.

Jackson, Miss., Feb. 17, 1899.

I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,  
Ass't Chief Police.

## National Convention Christian Churches.

CINCINNATI, OHIO, OCTOBER 13TH TO 20TH, 1899.

For above occasion Queen and Crescent Route will sell round-trip tickets to Cincinnati at rate of one fare for the round trip. Dates of sale October 12, 14, 16 and 17. Final limit to return October 21st. This rate open to all.

R. W. BONDS,  
Ticket Agent.

## Southern Baptist Theological Seminary.

## DR. MULLINS' INAUGURAL ADDRESS.

Both the occasion and the limits of time forbid that I should attempt an address of the formal character usual at the opening of the seminary. I ask your attention briefly to a consideration of the topic, "The Seminary Ideals," and this can be dealt with in only a partial manner.

The seminary is an institution of sacred learning, established for the training of men who expect to preach the Gospel. As an institution of this character, it has several adaptations. The first is to the needs of the Baptist denomination; the second, to the needs of the Baptist denomination of the South, although it is not a sectional school in any unworthy sense; and third, to the needs of the times in which we live and the ends of the Kingdom of God.

That which inspires its intellectual and spiritual aims, that around which its curriculum is organized and toward which all its studies converge, that which constitutes the pledge of its safe and gradual realization of the will of God on earth within the sphere of its work is the impregnable rock of the Holy Scriptures.

In order to realize these general ideals, it stands in particular, first, for a principle of comprehension. It provides a scheme of studies for men in every grade of general education, and thus it accomplishes four things: It recognizes and relates its work to the needs of its entire constituency all over the South; it provides a school based, not upon European, but American ideals, not the aristocratic, but the democratic conception; it harmonizes with one of the most potent tendencies in the general education of the day, the growth of the effective principle; and it exalts the divine call to the ministry and the spiritual standard as fundamentals in the qualification for the sacred office. As a further particular in the realization of its ideals, it stands for certain fixed and definite teachings. In an age of doctrinal unrest, it is fortunate that the school is anchored to the great and eternal realities and triumphant certainties of doctrine, beyond the reach of influences either within or without, to shake it. Some one has said the coat-of-arms of the present age is an interrogation point rampant above the prostrate forms of three Bishops, or doubt exultant over dogma. It is not the business of a theological seminary to furnish that coat-of-

arms. There is no occasion for an agnostic attitude on the question of the incarnation and the atonement and other great verities of the Christian faith. The Christian ages have won for us the right to utter some things with the falling inflection.

## STANDS FOR CHRISTIAN SCHOLARSHIP

In the next place the seminary stands for the truest and best Christian scholarship. The Christian need not fear to apply the term scientific to Christian scholarship. The real strength of the scientific spirit lies in its plea for facts, and in so far as that plea is sincere it leads by a straight and short road toward the most pervasive and dominant fact in Western civilization, Jesus Christ, the incarnate Son of God, an ever-present, living reality in the life of today. In time past men departed from the Bible by way of science, or rather by way of a scientific absolutism. To-day, by the way of science, they are returning to the Bible. A recent writer has said that nothing is more certain than that the next step in physical science will be the recognition of the spiritual facts which lie behind the world and life. The biologist and chemist have tunneled through the material sphere in the dark until they stand at the gates of the eternal city itself. Scholarship may be used to advance the faith or destroy it. The anarchist puts dynamite under the palace to destroy it; the builder makes use of the dynamite to detach the marble from the quarry that he may construct it into a palace. Scholarship in the hands of the theological anarchist is one thing; in the hands of the theological architect it is quite another.

Christian scholarship accepts the Bible as the only sufficient and authoritative rule of faith and practice as its starting point, and its pleasing task is to ask and answer the question, "What are its contents, and what the application of those contents to the life of men?" To declare that our fathers have settled nothing in their study of the Bible is to blight the hope of ever attaining certainty, and to eliminate God and the Holy Spirit from Christian history. But to maintain that the fathers discovered all the truth there is in the Scriptures is to lower the Bible to the level of a human production, to ignore the laws of progressive mental action, repudiate the teaching of Christ that the order of the Kingdom is first the blade, then the ear, then the full corn in the ear, and to render obsolete the command of the apostle that we

abound more and more in knowledge and all discernment. There are many byways and perils which beset the course of scholarship, and sometimes by exalting learning for its own sake it becomes a circle which begins anywhere and everywhere and ends nowhere, or it becomes an attorney for an anti-supernatural interpretation of Christianity, or it spins nebulous and vaporous theories from the depths of its own consciousness. To avoid these perils true Christian scholarship will ever seek to be reverent, humble, teachable; accurate, patient, laborious; candid, believing, fearless; judicial, constructive; evangelical.

## A REDEMPTIVE PURPOSE.

And this leads me in the next place to say that the Seminary stands for a scholarship which shall be under the sway of a redemptive purpose. By redemptive purpose I do not mean to limit my language to the type of evangelism which makes the doctrine of justification and regeneration the be-all and the end-all of effort. These are the absolutely essential truths for introducing redemption when viewed as the initial act of the spiritual life into the individual heart under the power of the spirit of God. But until the conscience of the convert is educated in its civil and business relations, in philanthropy and missions, in the relations of home and society—until Christian men are led to grasp the burning questions of our manifold life with all their moral demands, the fullness of the redemptive purpose is not realized.

So that all scholarship is to be consecrated to such redemptive purpose. The clue to the Bible is to be found in the organization of its material around a redemptive end from the first book in which the tree of life is given and forfeited to the last in which it is restored. Its omissions and its inclusions are to be understood in the light of its purpose. Its partial disclosures in the early stages, its gradual progress toward the full revelation in Christ, its pauses and delays, its urgent haste, its pathos and its poetry, its history and its forms of worship—all these things in the unfolding of the sacred story revolve around the deepest of all the practical problems of Providence and life; namely, the task of the Divine love and purpose to redeem and sanctify and glorify men, endowed with freedom and blinded to their own highest destiny, and buffeting the heavenly love as it seeks them in the thunders of Sinai and the unspeakable pathos of Gethsemane and Calvary.

A very striking fact is that the

men who stand highest in culture in the Bible are the men in whom we witness the most conspicuous manifestation of the redemptive purpose. We find Moses, who was learned in all the wisdom of the Egyptians, uttering the tragic and desperate prayer of spiritual yearning: "Blot me out of thy book of life, but forgive thy people;" David, who wears the triple crown of literary, military and kingly preeminence, sounds the great deep of the redemptive music of the human heart, whether in malediction upon evil, or the language of contrition, or in exuberant joy of spiritual freedom, insight and attainment; Isaiah, who most fully and profoundly of all Old Testament saints grasped by anticipation the significance of the cross and the suffering of the Messiah, was a man who, for literary form and skill, stands unrivalled almost in the Old Testament; and Paul, learned above all his Jewish contemporaries, caught on the tide of this redemption passion in Christ, utters in the strong language of his ardent soul: "I have great sorrow and unceasing pain in my heart for my brethren's sake."

## SOME HISTORICAL CHARACTERS.

It would be interesting to sketch the characters of the men in Christian history who have combined scholarship with zeal and devotion. Origen, the adamant scholar and the saint, will furnish one example. John Calvin, most accurate and reliable in interpretation of Scripture, most profound as a theologian, and yet most intense in zeal for the kingdom of God. John Knox in a conspicuous degree combined the two elements in his character. In his old age, enfeebled in body, he was borne by his friends into the pulpit, but so great was the vehemence and ardor in his delivery that, in the quaint Scotch phrase, it was said of him: Before he left it "he was like to ding that pulpit into blads and fly out of it." There should be leading from every lecture room in a theological seminary, not only a path conducting the student backward to the treasure-houses of learning in the past, but rising from it there should be a Jacob's ladder on which the angels of God might ascend and descend, continuing day by day the intercourse between the Christ above and His servants below. And if overarching the seminary there could be a great sounding board from the distant parts of the world which should constantly communicate into our ears something of the sounds of suffering and woe among the unevangelized, it would add

a zest and a power to our scholastic work.

I am not asserting that the spiritual and redemptive passion may not and does not often exist apart from scholarship, but only this, that there is nothing incompatible between the two; that in Scripture and in history the highest reaches of power have usually been in their harmonious combination, and, most of all, that sacred learning, unconsecrated to redemptive purpose, bathed in it, drenched with it, is an unbiblical and hence undesirable type of scholarship.

I believe the forty years of the seminary's history will bear me out in the statement that it has stood for the irenic spirit. When I was a student the impression made upon me by my honored teachers, all of whom have passed to their heavenly reward, save one was that derived from the words of the Apostle, "As much as in you lieth, live peaceably with all men." I can see in my mental vision the picture of the incomparable Broadus upon one occasion, in a great and divided religious convention, stepping to the edge of the platform and commanding a hush upon the babel of voices as he proposed the following hymn:

"E'er since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die."

If the spirits of those illustrious dead could be present they would join with me in the wish that "The God of Peace who brought again from the dead that great Shepherd of the sheep, by the blood of the everlasting covenant, even our Lord Jesus Christ, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, to whom be the glory and the dominion forever. Amen.

## Indian Territory Letter.

I have just received a sample copy of THE BAPTIST, and I really felt like I was back in New Albany and heard Brother Searcy as he preached there; and Rev. W. T. Lowrey's note of the good opening of the old Mississippi College reminded me of his first speech in the woods near Blue Mountain, at a little pine school house:

"Honor and shame from no condition rise;  
Act well your part—there the honor lies."

That subject and he have since always been associated together in my mind.

Some boy who reads these lines may use the same subject and try to follow his steps.

His teacher told some of us a few days before that he would have

to read his speech, as he could not speak—it excited him so. But the courage that has always led him on proved to the teacher that he could not always tell when a boy had oratory in him.

I am reminded that I owe him a letter; but suppose he reads enough of bad writing that a line in the paper would be enough. I ask that God may bless the work he is doing, and that the boys he is training when they come west, may, like himself, always make the cause of Christ first, and not use the church for self glory.

Mississippi College, New Albany church, and Bro. John Sanford are associated together. Long ago Bro. Sanford has been laid to rest; but the earnest sermons he preached during vacation, while a college student, are vivid in my mind to-day. I can see those long arms as he threw them around like no one else, and exclaimed, "How amiable are thy tabernacles," O Lord of hosts."

I do not pray God to send any young man into trouble; but if God would send such a young man as John Sanford to this wicked nation if I did not shout for joy, I would cry in sorrow for the man.

The territory is laying deep the foundations for Baptist rows for twenty years to come, just like Texas did.

Mississippi Baptists coming west might profit by M. T. Martin's experience. I am prejudiced for Bro. Martin's memory. He was present when I was licensed at New Albany to preach. He was always my friend. A college professor was more than sublime to me then.

I can't concede him so capable of error as some claim.

I heard an old man say in the Chickasaw nation that Bro. Martin was preaching to an immense audience, in Texas, and he made the proposition as strong as he only could make such a proposition: "All that knew if they were to die now that they would go to heaven come and give their hands. I and one more man about my age went down the aisle while everything was as still as death, and gave our hands."

Any man who will preach in the West awhile, will be compelled to believe there ought to be some difference between a church member and a sinner, and between a preacher and a business man. He will also be convinced that he must be ready to go to the field, or be careful as to his distinctives.

The Northern and Southern Boards have made quite a class in this territory. 'Tis a shame that

those in authority allow it. Plenty of room to get on separate fields; but they get to a place like Durant and fuss and law, and disgrace the cause of Christ and the Baptist name.

Other places as well as Durant if you say "the Baptists" you meet a smile of ridicule. But God Almighty will take care of infants, idiots and fools as the Baptists are as Dr. Carroll puts it.

But I must close this little note lest it get too long.

As to the lands here, they are not yet allotted, and no one seems to know when they will be. The town lots are being surveyed, and sold as slow as possible the people think, because the commissioners have a good job, and want it to be a long one.

There are Texas people that have this country spotted, so they can get it as soon as money will buy it.

Some of it is very fine. Those preachers in Mississippi that are willing to be a martyr are needed here; but if they are hunting an easy job, we are crowded with them. Two dollars a sermon would command a good deal of preaching in the territory.

SAM M. STEWART.

## A Sad Outlook.

"The ministry is a gift of God to the world."

"The Lord gives, and the Lord takes away."

But the Lord has commanded the church to pray the Lord to send more laborers into the vineyard, but the outlook in some sections of the country (the rural districts) is getting gloomy. The old are being taken away; and who shall fill their places?

In some places there are some young men entering the ministry. But, alas! too many of them are seeking easy or "fat" places, and laborers are few.

Where is the young preacher who will take the place of our beloved and much-esteemed Bro. J. E. Brunson, of Toombs, who passed from labor to rest on the 17th ult.?

Bro. Brunson entered the ministry about the year 1858, when churches were but few in Lauderdale and Clarke counties, where his life was principally spent. He traveled from fifteen to thirty miles to preach the gospel to the poor, leaving his family at home—traveled through rain and sun, heat and cold. Preaching the gospel to the poor—not for the fleece of the flock, but being impelled by the love of God and perishing men and women. Knowing the terror of

God, he persuaded men to flee from the wrath to come.

And as a result of his labors, directly and indirectly, this country is to-day dotted with prosperous churches, some of which are now left (by his death) without a shepherd.

Now, who will take up his mantle? Some, doubtless, would like to have his churches, if the churches would furnish conveyance to and from the railroad and pay a good salary.

But where are the ambassadors that are coming on who will go out into the rural districts of the country and preach the gospel to the poor, because the love of Christ constrains them?

Some people think that God calls a man to a place, but if that be true God does not love the poor, in their humble huts, to-day, as Christ did when on earth in the flesh; or, if he does, a large percentage of the preaching of to-day is professional, like law or teaching, for but few seem to be sent to preach to the poor.

May the readers of THE BAPTIST make it a subject of prayer that God would send laborers into his harvest, for laborers are few.

Brother Editor, give me space to say that Bro. Brunson was a father to me in the ministry. In 1876 he took me by the hand as a brother in the ministry, and gave me all the encouragement that was in his power, and for twenty-three years we have been intimately associated in work together for the Master.

Language cannot tell how I miss dear Bro. J. E. Brunson.

"Blessed are the dead who die in the Lord. They shall rest from their labors, and their works do follow them."

J. D. STONE.

Zero, Miss.

## One Fare to Seattle, Washington.

Account W. C. T. U. Convention Tickets on sale via Mobile & Ohio railroad, October 11th to 18th inclusive, limited for return passage to November 16th, 1899.

## TRUSSES, 65c, \$1.25 AND UP

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## Baptist Usage.

BY CHAS. G. ELLIOTT.

What is "Baptist Usage?" It is hard to tell. It would seem that Baptists change their usage just as others do. I have been interested in some of the usages of the Baptists as lately brought to light by different brethren. The one that more particularly attracted my attention is that which related to the church covenant. The reason is that I have had some experience with church covenants myself. In 1894 while I was pastor of the Forty-first Avenue Baptist Church, Meridian, it developed that many of the members did not know that the church had a covenant, while some had never even heard of a church covenant. To remedy this, and at the same time to obviate the necessity of the church having to pass rules against certain things, the deacons drew up a new covenant which required the signing of it by the membership, and also by any who might afterwards become members. This covenant was presented to the church, and duly passed by them on July 2nd. When, six weeks afterwards, some drew off and organized the Immanuel Baptist Church, the same covenant was adopted. A great deal has been said about it, especially about the signing clause. It has been spoken of as "a new departure," "something unheard of," etc. More lately it has been said that "it shows lack of confidence in the brethren to require them to sign the covenant." As against these objections I call attention to the following historical facts:

In the *Western Recorder*, Louisville, Ky., of June 4, 1896, on page 2, is an article on "The English Baptists, by the Rev. John T. Griffith." He speaks of an old church book "lately discovered," from which, after stating that "The following points are deducted from the old church book," he quotes as follows:

"We, this church of Christ, meeting at Epworth, Crowle, and West Butterwick in the county of Lincolnshire, whose names are underwritten, give up ourselves to the Lord and one to another according to the will of God. We do promise and covenant in the presence of Christ to walk together in the laws and ordinances of baptized believers according to the rules of the Gospel through Jesus Christ, so helping us. James Rayner, John Morton, Henry Helwise, William Browster, William Bradford, Elders of ye church. (Thirty-two signatures or marks follow)" etc.

Again, in the *Western Recorder* of

August 24, 1899, page 6, is an article by the Rev. J. B. Searcy, on "The Baptists of Mississippi." I quote:

"While the National Legislature was meeting that year (1791) in Philadelphia, a more important meeting to Mississippi Baptists was being held at Cole's Creek. The meeting, for the purpose of organizing the first Baptist Church in Mississippi, was at the house of Mrs. Margaret Stampley. Their covenant was simple:

"They agreed to submit themselves to each other and to God, and to carry on the work of the Lord as well as they could. As touching things temporal, not to go to law one against another. They asserted their belief that the Lord's day was set apart for worship, and declared the Scriptures of the Old and New Testament to be the rule of their faith and life."

"To this covenant is appended the names of Richard Curtis, chosen pastor; William Thomas, chosen clerk; William Curtis, John Jones, Benjamin Curtis, Margaret Stampley and Ealif Lamier."

He then speaks of a time of persecution by Spain, to which country Mississippi then belonged, which scattered these brethren, and of their assembling again in November, 1796. I now quote again:

"In the beginning of the year 1796 a meeting was held at the house of a brother, John Cole, according to previous appointment. At this meeting Brother Curtis preached a strong sermon, setting forth what Baptists believe. At this meeting a church covenant was signed by fifty-five persons. This church was called Cole's Creek Church till 1806-07, after which time it was called Salem."

Thus we see that the signing of the covenant is simply a revival of what was Baptist usage in England in 1599, three hundred years ago, and in Mississippi in 1791-1797, over one hundred years ago. So far as I know the first church to revive it was the one at Corinth, Miss., of which the Rev. J. B. Searcy was at one time pastor. The next was Forty-first Avenue Church, Meridian, though I believe they do not now practice it. Immanuel followed and has kept it up. The next was Bethany, Lawrence county, J. P. Williams, pastor, which followed some three years ago with very gratifying results to all but about fifteen, who chose rather to drop out rather than conform to the requirements of the church.

Meridian, Miss., Oct. 2, '99.

## Great Persecution in Macahe, Brazil.

It would be impossible to give you, dear reader, an exact description of what we have gone through these last days. We are accustomed to hardships, trials and persecution in all shape and form, but the continued strain of prolonged provocation, the uncomfortable feeling of threatened assassination is something that we had to learn that human nature upheld by the grace of the Almighty could also stand.

There are some good people at home, and in my short stay there I met them who think that Rome has changed, that missions to Romish countries are unnecessary. I wish some of those people could be with me for a few days—a few days only—and they soon would be convinced that if ever countries needed missions and missionaries, Romish countries ought to be preferred.

Thank God for the glorious gospel! Thank God for the love of missions existing in the hearts of the brethren at home! Thank God for the Board in Richmond! Thank God for having chosen us for this glorious work—the work of saving souls in this priest-ridden but irreligious land—where are many churches built in honor of Jesus our Lord, but where the Christ, the Savior, His love and His laws are unknown.

I am going to give you, dear reader, a succinct account of what has happened to me lately in Macahe, one of the stations of the Campos Baptist Mission. Read it carefully. Judge for yourself and remember us in your prayers.

The constant progress of our work in Macahe, where we have a young but very prosperous little church, has upset the peace of the poor Roman priest and his fanatical followers. A year ago, when we began the work in that place, he tried his utmost to undermine our influence, publishing the most infamous calumnies against the gospel and its ministers. But on that ground we convinced the people of the contrary, and he had to quiet down. Failing in that, he is now trying another method. This is what one of the local papers published on the 18th of July:

"We believe that all the inhabitants in Macahe already know that the believers, while holding one of their meetings, were insulted and stoned by a group of irresponsible persons, who tried their utmost to oppose their legitimate rights of conscience."

That was a sorrowful Sunday for the poor little band. But they be-

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WRITE FOR OUR FREE CATALOGUE. This stove is size No. 8, oven 16 1/2 x 14 1/2, top 14 x 14, made from best pig iron, extra large flues, heavy covers, heavy hinges and grates, large oven shelf, heavy tin-lined oven door, handsome nickel-plated ornamental castings and trimmings, extra large deep, genuine Swedish porcelain lined reservoir, handsome large ornamental base. Best coal burner made, and we furnish FREE an extra wood grate, making it a perfect wood burner. WE INSURE A BURNING GARLASTER with every stove and guarantee safe delivery to your railroad station. Your local dealer would charge you \$25.00 for such a stove. The freight is only about \$1.00 for each 100 miles, so we save you at least \$10.00. Address: SEARS, ROEBUCK & CO. (INC.), CHICAGO, ILL. (Sears, Roebuck & Co. are thoroughly reliable.—Editor.)

haved themselves nobly. They suffered the insult without returning a word, and though stones were flying round, about them, they did not run. Some were badly hurt, but their faith did not suffer. At night, though rumors were about that the fanatics were going to attack our hall, not one of the members was absent, the women being the first in their place.

Next Sunday, we resolved to have another meeting and this time the authorities promised us all protection needed. Just as a big fight was going to take place, the chief of the police force arrived and dispersed the disturbers and we were enabled to continue our meeting. Of course, this did not please the fanatics and they therefore prepared for a better fight for the following Sunday.

Sunday, August 6th, all the believers appeared, women and young folks. We began the meeting and soon the fanatics began to shout, shriek, insult, throw missiles, etc., etc. The believers stood firm, suffering all, but some friends and relatives could not stand it and a hot fight ensued out of which many came with heads and arms broken. None of the believers suffered and I escaped miraculously from assassination. Not content with this, at night, our preaching hall was attacked, but fortunately, the police was near and stopped it in time. My life is threatened but we fear nothing. If the Lord so will, I am ready to lay down my life for this cause and this country, certain that many others will continue the glorious work of preaching the gospel of our Lord to these benighted souls.

I am still in this city, pushing on the work. Last Sunday, the judge fearing great persecution, would not allow us to hold our meetings, but I am resolved to continue the open-air meetings. It is a necessary and important factor in our work. The lying priests tell

their poor dupes not to enter our hall, threatening them with excommunication if they disobey. Thus the people are afraid to come to us and so we must go to them. The Lord has blessed us in this kind of work and God helping us we mean to continue.

What we greatly need is your prayers. Pray for us always. Pray that our persecutors may be converted and that soon Brazil may see the Sun of Righteousness shine upon this rich, tropical land. Pray for the workers and believers that all may be faithful and true, and don't forget always to pray for

Your Missionary in Brazil,  
SOLOMON L. GINSBURG.  
Campos Baptist Mission,  
Campos, Brazil

## Young People's Responsibility.

It has often occurred to me that young people now-a-days are entirely too worldly minded. I am aware of the fact that many of our young people are consecrated christians, but I shall speak of the young people as a whole. I am not opposed to young ladies and gentlemen associating together. I think a true christian girl by a Godly conversation can do more toward leading the young man to Christ than anybody else. Girls cannot be too careful as to the kind of company they keep. Sometimes girls keep company with boys that drink and swear. No respectable boy will dare keep the company of a young lady that would drink or swear. I also believe girls are setting a bad example before their brothers to keep company with a drunkard. There was a widowed mother who had one daughter and a son. The same mother was called to press a dying pillow, she called her daughter and said, "daughter, I am going to die; I want you to take my boy and raise him for Christ; don't let him drink or smoke, or follow the example of any of the bad boys." The girl's mother died, so she took her little brother and at once began to teach him the way of life.

Ten years had passed and one evening the girl looked from her window and saw her brother with a cigar in his mouth and a bottle in one hand. The girl called him to her and said, "my dear brother, it was the dying request of mother for you not to drink or smoke and you have violated that request."

The only answer he gave was this: "Well I didn't know it was wrong because that young man that is going to church with you to-night drinks and smokes, and I know my sister wouldn't keep

company with a young man that does things she wouldn't be willing for her brother to do." Girls be careful; you may lead a brother in to sin.

We should never let an opportunity pass, but should always testify for Christ. He says "ye are my witnesses, we are his soldiers, he is our captain, and if we follow his commands we are certain of victory."

Young men should be very careful because Satan is ever trying to get the Christian's influence. I believe every person has an influence either for good or evil. No person leaves the world just like he found it. Their life has a blessing or a curse to somebody. There is a law in philosophy that says: "Action is equal to reaction."

Hence if we take a stone and cast it in a lake of water, it will start a wave and that wave will enlarge and enlarge until it breaks out on the shore of the lake.

Just so with us, every word and every deed is a stone cast into the lake of time which starts a wave that enlarges until it breaks out on the shores of eternity.

Every person in passing through this life strikes a cord whose vibrations will not be silenced by the resurrection trumpet but will either make music in heaven or a discord in hell.

Always remember to read your Bible daily and be sure never to neglect daily private prayer.

W. J. EPTING.  
Sherman, Miss.

## Way Notes.

On Friday, 10 o'clock A. M., before the 4th Sunday in September,

UNION ASSOCIATION met at the historic old church called Fellowship. This church dates back to about the beginning of this century. It was long the charge and home of the late Dr. E. C. Eager. It was here that George, John, Ben and Pat with their sisters were raised. It is doubtful if a better family ever grew in Mississippi. Most of the churches were represented. The letters showed that 64 had been baptized during the past year and that 21 had died. Rev. S. R. Young was re-elected moderator and Bro. J. S. Bailey clerk. Like all the Associations we have attended great harmony prevailed. Their reports show that they pay their pastors more salary than the other Associations. Their Woman's Work seems well up in many of the churches. Dr. Rowe was present and made a telling speech for his work. We were also permitted to

Bond, Miss., Oct. 3, 1899.

Dear BAPTIST:

How is it the little folks have quit writing? How much do you like having the \$100.00 for Cuban missions? I send 30 cents more this time. Write often little cousin.

Cousins Hallie and Callie Batson, write again. I like so much to read your letters. I have \$100, first cousins. Who can beat that? PATTI BATSON.

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Write to me or come to see me at Hattiesburg, Miss.  
T. E. HALL.

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Prof. W. H. PEEKE, F.D., Cedar St., N.Y.

## THE BAPTIST.

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## Associational Meetings.

GENERAL ASSOCIATION—Eulah Church, 13 miles north of Hickory, Saturday before the last Sunday in October.

HARMONY—Good Hope Church (Madison), Saturday before the 4th Sunday in October.

CARRY—Union Church, 2 miles east of White Apple, L., N. O. & F., Friday before the 1st Sunday in November.

HOSIACHITTO—Corinth Church, 6 miles south of Nicholson, Wednesday before the 2d Sunday in November.

CHESTER—Mt. Pisgah Church, 8 miles south of Eapora.

## "Make Your Calling and Election Sure."

The sermon from Bro. Price, of Winona from the text "Give diligence to make your calling and election sure," 2d Peter 1:10 is excellent. I am delighted with it. Bro. H. F. Sproles endorses it and elaborates one phase of the subject, and taking these together they furnish much food for thought. In them we have good, nutritious meat and those who are able to eat it will do so with a relish. There is no lack of gospel milk for babes and little children in Christ and this is furnished them without stint from time to time and may they grow thereby. Now let them not find fault with those who relish the strong meat of sovereign grace, they may come to like it themselves some day.

The definition of election by Bro. Price as abbreviated by Bro. Sproles is this: "Election is God's eternal, unchangeable choice of certain persons to salvation, of his sovereign will." That is good but I like this better, "God's eternal, unconditional election of certain persons to eternal salvation of his sovereign will." Either of these definitions of election precludes the idea that it is in the power of man to make God's election sure, for it was made sure in the counsel of eternity when the elect of God were taken into the everlasting covenant of grace. So much for "election;" what about the "calling?" The definition by Bro. Price and endorsed by Bro. Sproles is: "God's universal call to man, etc." It seems to me that this definition is defective, for the universal call of the gospel does not make sure the salvation of any one, does not secure the end of election in the salvation of the elect. I submit that it is the effectual call which the Holy Spirit carries to the heart and results in regeneration. For "whom he did predestinate them he also called (effectually called) and whom he called them he also justified, and whom he justified them he also glorified," Rom. 8:30. These several links from an unbroken chain that reaches from the purposes of God in election in the eternity of the past, passes through time and embraces the effectual call on regeneration and justification of the elect and reaches into the eternity of the future and embracing their glorification there. It follows therefore that if this view of the "calling" is correct, then no child of God can make his "calling" sure, since God has done that already in his regeneration. We are therefore shut out from such an interpretation of the text, and must look elsewhere for the Apostle Peter's meaning.

I think we have it in the direction to which the needle of Bro. Price's theological compass points us, and which Bro. Sproles has pursued with his chain of scripture references. Let us hear Bro. Sproles:

"How, then, to make that sure which has already been done? The preacher suggested the correct interpretation when he stated, but could not with his purpose elaborate, the aim of God's election. Is not this the idea: 'Give all diligence, see to it, make sure, that your calling and election reach their end, and thus confirm the divine invitation and choice?'"

"Now, what is the aim of man's election which proceeds from God,

and what can man do to make it sure of reaching its purpose? See the divine purpose. Those whom God foreknew 'he also did predestinate to be conformed to the image of His Son,' Rom., 8:29. Those who share the glory must bear the likeness of Christ. Paul tells us how to make it sure of its object: 'We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory,' 2 Cor., 3:18.

"Men are called and chosen, not only to a home in the heavenly world, but also to a moral fitness for that pure and blessed abode. 'He hath chosen us \* \* \* that we should be holy and without blame before him in love,' Eph., 1:4. The Apostle tells us in 2 Cor. 7:1 how to make this choice sure of its aim: 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God.' 'The Apostle Peter, as the preacher suggested, shows in verses 5-7 that the duty enjoined is performed by completing the beautiful chain of Christian graces therein described.'

Behold, how completely this interpretation of Peter's exhortation which is so clearly and forcibly sustained by other Scriptures knocks out the miserable Antinomian doctrine of licentious liberty, and silences the Armenian cry that the doctrines of sovereign grace encourage a do-nothing, sinful life.

O. D. BOWEN.

Ellisville, Miss., Sept. 26, 1899.

## Regeneration.

To the BAPTIST:

"Since you have invited the brethren to give you an exegetical treatment of several subjects, among them the subject of regeneration, I beg the privilege of writing upon the one mentioned.

As I understand it, the word regeneration expresses that act, or work, of the Holy Spirit in the impartation of life to the sinner, dead in trespasses and sins. Eph. 2:1-5, Col. 2:13, etc.

Regeneration, or that work of the Holy Spirit in the impartation of life to those who were dead in sins precedes faith, and is essential to faith. "Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God." The work of the Holy Spirit in regeneration is not to be explained or understood. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it com-

eth and whither it goeth." So is every one that is "born of the Spirit." "I know that whereas I was blind now I see"—but he could not explain. If it be true that regeneration precedes faith, and is essential to faith, then it must be independent of the gospel.

## \$2.75 BOX RAIN COAT

A REGULAR \$5.00 WATER-PROOF MACKINTOSH for \$2.75. SEND NO MONEY. Cut this ad. out, state your height and weight, and send to us, enclosing only at first, taken over your coat, close up under arm, and we will send you this coat by express, C. O. D., subject to examination. Examine and try it on at your nearest express office, and if found exactly as represented and the most wonderful value you ever saw or heard of, send equal to any coat you can buy for \$1.00, pay the express agent, and SPECIAL OFFER PRICE, \$2.75, and THIS MACKINTOSH is latest 1900 style, easy fitting, made from heavy waterproof, tan color, double breasted, cloth: full length, double breasted, Sager velvet collar, fancy plaid lining, waterproof sewed seams. Suitable for both Rain or Overcoat, and guaranteed GREAT VALUE ever offered by us or any other house. For Free Club Sample of Men's Mackintoshes up to \$5.00 and Made-to-Measure Suits and Overcoats at from \$1.00 to \$10.00, write for FREE SAMPLE BOOK No. 302. Address, SEARS, ROEBUCK & Co., (Inc.), CHICAGO. (Sears, Roebuck & Co. are thoroughly reliable.—Editor)

SEARS, ROEBUCK &amp; Co., (Inc.), CHICAGO.

(Sears, Roebuck &amp; Co. are thoroughly reliable.—Editor)

eth and whither it goeth." So is every one that is "born of the Spirit." "I know that whereas I was blind now I see"—but he could not explain. If it be true that regeneration precedes faith, and is essential to faith, then it must be independent of the gospel.

Let us now examine a few texts of Scripture bearing upon this part of the subject. 1 Cor. 1:18, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 2:14, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." These texts of Scripture will suffice to show, I think, that regeneration is essential to faith, and if essential to faith—I mean faith in the gospel—then it must be independent of the gospel. As further proof of the correctness of the position that regeneration is an act of the Holy Spirit, independent of the gospel I would beg to refer to the parable of the sower, and our Saviour's interpretation of it. The seed sown, we are told, is the word.

And the different kinds of ground in which the seed fell represent the different kinds of hearers of the word. Now it is clear that the condition of the different kinds of ground upon which the seed fell, existed before the seed was sown, and it is also plain that the seed had nothing whatever to do with making the ground good or bad. Some fell among thorns. The thorns were there before the seed fell. Some in good ground. If the good ground was not there before the seed fell, how could the seed fall in good ground? Now the good ground represents the hearer who has been regenerated, or born of the Spirit. Such believe the truth, act upon it, and bring forth fruit.

I have said that regeneration is the work of the Holy Spirit, independent of the gospel. It is quite frequently said that the gospel is

the power of God unto salvation, evidently meaning to attribute to the gospel an inherent power which it does not possess. The Apostle did not say that the gospel is the power of God unto salvation, and there stop. He said, "For the gospel is the power of God unto salvation to every one that believeth."

We are to learn from this, I think, that the gospel must first be believed before it becomes the power of God unto salvation. To say that the gospel possesses regenerative power is to ignore the work of the Holy Spirit in regeneration; and to say that the gospel is an instrument in the hands of the Holy Spirit to regenerate the sinner is clearly, to my mind, adverse to the teaching of the Scriptures. The Holy Spirit regenerates the sinner in order that he may believe the gospel and rejoice in the hope of eternal life through Christ, for a man will never believe the gospel as long as it appears to him foolishness. And so long as he is destitute of the Spirit—in an unregenerate state—he will never discern the gospel, because it is spiritually discerned: "Marvel not that I said unto thee, Ye must be born again."

The gospel is the thing believed, and not the thing that begets belief. Faith cannot be exercised by one who is dead in trespasses and sins; hence the necessity of regeneration, in order that such a one may believe.

The Christian should ever pray that the Holy Spirit bring the dead to life; that they may believe the gospel and become co-workers in its dissemination.

Is a man regenerated because he believes, or does he believe because he has been regenerated? It is one or the other.

The Armenian view is that he is regenerated because he believes. The Calvinistic, or, better, Pauline view, is, that he believes because he has been regenerated.

There is a human and a divine side to religion. The human side deals with effects, while the divine side has to do with cause.

We are taught that the unregenerate man is dead in trespasses and sins. There can, therefore, be no fruits of the Spirit until Spirit life is put into him: "Whosoever believeth that Jesus is the Christ is born of God."

In the new version it reads, "has been born of God." So we conclude that faith comes after the birth of the Spirit, and therefore must be the effect and not the cause of regeneration, and is an evidence of the new birth. Shall we say that the tree is a peach tree be-

cause it bears peaches? or shall we say that the tree bears peaches because it is a peach tree?

Now, when we see the fruit upon upon the tree we say it is a peach tree, because the fruit is evidence, unmistakable, of that fact. And however much the tree may look like a peach tree, if it has plums upon it we cannot say that it is a peach tree. We therefore judge the tree by its fruits, and yet we know that no other tree will bear peaches but a peach tree, and we further know that it was a peach tree before it bore any fruit, and had it not been a peach tree it would not have borne peaches. So it was a peach tree not because it bore peaches, but it bore peaches because it was a peach tree.

I take it that faith and good works are all evidences of a gracious state, the fruits of regeneration, which is the work of God upon the creature—a work in which the dead sinner did not in any way participate.

J. R. SAMPLE.

## News Notes From Columbus.

The meeting of the Columbus Association recently with the church at Brooksville was in some respects sad, but as a showing of results the past year it was highly gratifying. There was an increase of baptisms reported, over that of the former session, and the contributions to the various branches of our benevolent work, showed up well.

But the meeting was sad because we all realized that the voice of one whose face and counsel had so long been familiar, was hushed, and would never be heard again in the deliberations of our body—the voice of our beloved Brother Sellers—who presided over the Association each year for a quarter century or more. So deeply rooted was he in the affections and confidence of the churches of the Columbus Association that it may with safety be said that he had a life tenure on the moderatorship of the body. But his work was finished and at the bidding of our Master, that he loved so well and served so faithfully, he has gone up higher to receive his reward.

Among other important measures adopted by the Association, was that looking to the employment of a colporteur by the executive committee at an early day, to labor in the bounds of our territory. It is to be hoped that the committee will attend to this matter at the earliest practicable moment and be able to secure the best man for the place that can be obtained.

The I. I. & C. had the best opening September 27 of its history. Matriculation 380, over 300 of whom are boarders. More anon.

H. M. LONG.

Columbus, Miss., Oct. 4, 1899.

## To the Churches of Yalobusha Association.

BRETHREN—You remember our pledge at our last meeting to assist

tained. Before leaving the subject, I would suggest that a good, pious, active layman might fill the bill as well as a preacher.

In these parts there is an apprehension that we shall lose one or two of our best preachers, that are in demand at other places, but we shall wait and see. I was at Corinth last week, and while there I chanced to fall in with Pastor Wesson and his people in a prayer meeting.

I was delighted to see so many of the members in the meeting. And just such talks from so many of the brethren led by the pastor! They were to me a rare treat. The fact is, Bro. Wesson knows how to lead a flock and to organize his people for work. To begin with, he feeds with good wholesome food. A leading brother in his church who is a first-class judge, said to me: "Bro. Wesson is one of the closest gospel preachers I ever heard."

Bro. Spencer's resignation at Brooksville leaves vacant a good pastorate, that I trust may soon be filled by a man sent of the Lord. It is a good church and deserves a good pastor.

Pastors E. B. Miller at West Point, M. K. Thornton at Starkville, and W. C. Grace at Macon, are all new men in the Columbus Association, but they are getting their work well in hand, and all seem quite hopeful of the future.

Pastor Jones is moving along with his work at Columbus. He is enthusiastic, energetic and sanguine of success.

I rejoice over the omens of prosperity in our schools, and the revivals in our churches over the State. May the tidal wave continue to roll until it shall reach all the churches and schools, and then hold them within its beneficent folds.

I am pleasantly domiciled with my family in Columbus. I regard my move hither as providential, not because it placed me among better people (for I do not expect to find a better people, in the main, than live at Shuqualak) but because it brings me more in touch with my churches, and gives me a great advantage in location.

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## To the Churches of Yalobusha Association.

BRETHREN—You remember our pledge at our last meeting to assist

Brother Fields, in Mississippi College, this session? Well, he is in school now and needs money. He cannot draw funds from the Board of Ministerial Education unless it comes from our churches, who have agreed to help support him. If you cannot send full amount of your pledge now, send a part of it at once to Bro. George Whitfield, Clinton, stating for whom you send it. Then kindly drop me a postal card notifying me that it has been sent. Brethren do, for the sake of Christ and his young servant, Bro. Fields, send in a contribution now.

Fraternally,  
CHAS. A. LOVELESS.  
Graysport, Miss., Oct. 7, '99.

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A PROMINENT MINISTER WRITES.  
After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. Rev. C. C. Davis, Eld. M. E. Church, South.

No. 28 Tenth St., Atlanta, Ga.

A PROMINENT MEMPHIAN WRITES.

Dr. H. Mozley, Atlanta.—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

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206 Hernando St., Memphis, Tenn.

A CARD.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid \$500 for the relief it has given me at a cost of two or three dollars.

H. A. BRALL.  
Clerk Superior Court Randolph county, Ga.

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## Ministers' Churches.

**MACON**—We closed a meeting of days here last night with a large congregation present. Very solemn attention was given to the sermon. Results so far are six additions, five approved for baptism. We have had ten additions to the church since my coming in June last. My people stood by me nobly in the meeting. The pastor did all the preaching.

To God be all the glory.

Faternally,

W. C. GRACE.

Oct. 7, 1899.

**CRYSTAL SPRINGS**—Yesterday was a happy day with us. The occasion was the offering for State Missions. The envelopes had been distributed and enough were gathered at the morning service to amount to \$114 in cash and several more to hear from yet. We can reasonably hope for \$125 and possibly more. This is indeed gratifying to us, considering the hard times, etc. May God bless you in giving us a good paper.

Faternally,

W. A. McCOMB.

**TERRY**—Our cause at Terry continues to prosper. A very precious meeting has just been closed. It proved to the whole community a season of refreshing. God's children were greatly blessed and many souls were led to profess faith in Christ.

Bro. Robt. Purser came and preached in his accustomed sweetness of spirit, and drew all the people to himself. There may be a few preachers abler than Purser in expounding the great truths of the Gospel, but there are fewer still that can preach as he does in the Spirit of Christ. Come again brother when you will. The door is open to you to our hearts, our homes, and to our church.

S. M. E.

**GALLMAN**—We are happy at Gallman. Bro. McComb came to us on Monday, September 17th, and began a meeting, and continued with us until Tuesday week. The visible results are 20 baptisms, 2 restored, 2 by letter and 1 under watchcare. The pastor's salary paid to date and enough in sight to settle all church debts. After all this the pastor was pounded by the good folks of Gallman, and Sister McComb who was with Bro. McComb one day during the meeting receiving some of the spirit of the meeting could not refrain from having a part in the pounding business.

So she chipped in and pounded my good wife. I don't know that we did anything to call down on our heads such (see verily) severity, but it was in their hearts to give it and we freely forgive them.

J. C. FARRAR.

**YELLOW LEAF, MT. PISGAH, LIBERTY HALL AND UNION**—I am preaching to four churches in the country. All are in the Oxford Association. Bro. W. H. Carder, who is now in Mississippi College, assisted me in two of my meetings, Yellow Leaf and Mt. Pisgah. Bro. Carder held for me the meeting at Liberty Hall. I was called to the bedside of my mother, who was critically ill at the time. My people thank the Lord and Bro. Carder for his faithful preaching and general Christian conduct. We want him to come again. At Yellow Leaf 8 were baptized, one yet to be baptized. Liberty Hill, 9 were baptized, and one yet to baptize. At Mt. Pisgah, 4 were baptized. At Union we seemed to "toil all night and catch nothing."

The Lord direct your efforts to give us a better paper than the one that is already very good.

H. L. JOHNSON.

**UNION**—Sunday the 8th was a glorious day at Union. Not a cloud overshadowed the bright blue sky. After listening to that staunch old soldier of the cross, Rev. T. H. Smith, for about one hour and twenty minutes, the church went into conference. We gave an opportunity for membership. Bro. Hardy Berry, something near 70 years old, came forward and presented himself for baptism. Afterwards Bro. G. L. Neely made a statement to the church that he felt that the Lord had called him to preach. The church quickly liberated Bro. Neely to preach. After conference adjourned we went to the water to witness the burial of Bro. Berry in Christ, the sweetest performance this scribe ever saw. Bro. Johnson went down with Bro. Berry into the water and Bro. Berry came up out of the water shouting, giving God the glory. This was a sweet day for us at Union. Praise God from whom all blessings flow.

Yours,

W. H. HUDSON.

Water Valley.

**CENTERVILLE**—We have just closed a good meeting with Pastor W. J. Fortenberry at Centerville church. Centerville is in the Southern part of Pike county six miles southeast of Tylertown.

We began the meeting on Saturday before the fourth Sunday in September, and continued until the following Thursday, preaching two and three sermons a day.

The weather was excellent and congregations very large and attentive. The Lord dealt with us richly and added to the church 21 happy converts, sixteen of whom were baptized on the last day. Sixteen strong young men and women won from the ranks of Satan's army over to the ranks of the great army of God. May God help them to be good soldiers of the cross.

Bro. Fortenberry is one of the old fathers in Israel. He has been preaching thirty-seven years, baptized between sixteen and seventeen hundred converts during his ministry. But he is soon to go home his crown to wear, prepared for him from eternity.

J. B. QUIN.

**POPLARVILLE**—Not seeing anything from this part of the country, in the columns of THE BAPTIST, I have concluded to ask room for a few lines in your paper.

During the past month we have received three young men of prominent families in this town, and on Saturday afternoon last, for the first time, led one of them into a new baptistry lately built for the church, to confess before the world his faith in a crucified and risen redeemer. He will be one of the next graduating class in Prof. Thames' school.

On Lord's day morning, the Sabbath school, under the superintendency of Prof. Thames, met with 116 scholars and 7 teachers to study and talk over the lesson of the day, as set forth in our Southern Baptist Convention series. Much interest is manifested in this work, and seed is being sown that seems to be rapidly ripening for usefulness in the church of the next generation. The hour of morning service was occupied by the pastor preaching to a larger and more attentive congregation than usual.

In the afternoon, at 4 p. m., in the presence of several of the elder members and officers of the church, the Baptist Young People's Union was formed with 35 young and active members, and the following officers: J. W. Moody, president; F. E. Shivers, vice-president; Miss Anna Anderson, recording secretary; Miss Mahello Scott, corresponding secretary; Miss Bessie Scarboro, librarian and treasurer.

At night the usual sermon gave place to the Children's Missionary Day Celebration, under the direction of the pastor and superinten-

dent, who opened and closed the exercises with a short talk on Foreign Missions. The children of the Sabbath school used the program of the Southern Baptist Convention series, and did much credit to themselves and the training of Sister W. T. Scott.

The house was crowded, and after attentively listening to the little children's plea for the heathen, the congregation responded by a larger collection than was given on a similar occasion last year.

The High School at this place, under Prof. W. I. Thames, opened on the 4th inst, with 230 scholars and yet "more to follow" every week.

Should this communication escape the waste basket, you may hear again from this section, as the Lumberton church will be ready to go into her new house of worship in a few weeks—one of the prettiest "Baptist meeting houses," (to use an old phrase of our fathers) on the N. O. & N. E. R. R.

W. B. HOLCOMB.

**SEND NO MONEY**

CUT THIS AD. OUT and send to us, state your weight and height also number inches around body at bust and neck, and we will send this Beautiful Plush Cape to you by express, 5.00 D. subject to examination. You can examine and try it on at your nearest express office and if found perfectly satisfactory, return it to us and we will refund the money. **PRICE \$4.95** and express charges; express charges will average 40 to 50 cents for 1,000 miles.

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Feb-10

## To the Aged and Afflicted Christian.

BY ELDER W. W. FINLEY.

My days on earth are almost run;  
I soon shall reach my sitting sun.  
The sun shall no more rise for me;  
The changing moon no more I'll see.

The clouds that gather o'er the earth,  
And dews that fall in silent night,  
Will not affect my mind and heart,  
For they will then be out of sight.

My spirit then will tire no more,  
My flesh with all its wants be o'er;  
My soul will mount and soar away,  
To wait the resurrection day.

When darkness, death, earthquakes and  
storms

Once gathered 'round our Savior's form,  
He conquered all and rose again,  
That all his saints with Him might reign.

Cheer up, old saints, fresh courage take—  
The lighthouse glimmers from afar—  
Our captain says it won't be long  
Before our ship will anchor there.

See! see! a mighty host awaits,  
To greet us when the port we reach.  
Among them stands our blessed Lord,  
And in His hand our great reward.

At home! at home! We enter in  
And find there are no marks of sin.  
But all are young and fresh and gay,  
And this remains through endless day.

Who in this ransomed throng  
Can I recognize as having known,  
And who will there remember me,  
As once on earth we used to be.

One radiant form appears in view—  
It is a form I surely know.  
With outstretched arms and sparkling eyes,  
"My son! my son!" she loudly cries.

Then in my mother's arms I fall—  
It is enough; I've found them all  
That out of tribulations came,  
To be at home with Christ the Lamb.

From time to time they gather 'round,  
To greet me in my glorious home—  
To tell the wonders of His grace,  
Who brought them to this heavenly place.

R. A. Cohron—Let's Keep Him

I have been informed that Bro. Cohron has his mind made up to leave the Delta, and that Texas is bidding for him. I think we should not let him go. He is one of the strongest and most useful men we have and should be kept within our State if possible.

As a pastor no man among us has surpassed him. As a preacher he is clear, sound in doctrine, able, and one of the sweetest spirited men we have. None of us have a better knowledge of the needs of the cause in Mississippi and is more heartily concerned in its advancement than he.

Will not some one or two strong churches in healthful localities make him pastor and thereby rest him from his arduous mission labors in the Delta and at the same time save him to our State.

T. J. MOORE.

Carthage, Miss.

## Deaths.

E. M. Chandler.

Bro. E. M. Chandler died at his home in Taylor, Miss., on the morning of October 4th, 1899. His sickness was attended by great suffering for two weeks. He was nearly eighty-two years old, having been born October 29th, 1817. Bro. Chandler professed faith in Christ when a young man, but did not join a church until August, 1877, twelve years ago. The writer had the pleasure of burying him with Christ in baptism. His life was upright and in strict conformity to the highest principles of christian integrity. He had been afflicted for many years with partial blindness. He leaves a wife and two daughters and one son.

W. I. H.

Mrs. J. C. Lewis.

Our church at Batesville is again bereaved and weakened. On September 22d, '99, Sister J. C. Lewis passed over the river and entered into rest. She was "born again" when young and joined a Baptist church, and there remained till death, aged 77 years, 9 months and 8 days. A quiet and gentle christian—her end was peace—her future, Heaven with its glories. "Blessed are the dead who die in the Lord." Amen.

ALEX. A. LOMAX.

Oct. 5th, 1899.

"Harvest Time and Pastors."

The article in last week's BAPTIST, on the above subject, caused me to reflect on God's goodness to me and mine.

Since we entered upon our work here, there has not been a week and scarcely a day, that some token of remembrance has not come to the "Pastor's Home" from some member of the church.

These gifts include milk and butter, chickens and eggs, vegetables and fruits, and, in fact, nearly every article of food. Besides these articles we have received wood, and one brother gave us a horse to use, and not only that, but he has sent in a load of hay and corn to help feed him.

I cannot imagine what this big-hearted brother will do next unless he should send in a man to feed and harness the horse.

God bless these noble brethren and sisters all over the land who help their pastors so much.

W. A. McCOMB.

Crystal Springs, Miss.

See!

THE BAPTIST will be sent to new subscribers from the time the subscription price reaches this office till January 1, 1901. Sixteen months for \$2.00. Remember it will not cost you any more to get THE BAPTIST from now till January 1, 1901, than it will from January 1, 1900 to January 1, 1901.

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and Produce of all kinds will find an easy access to the Best Markets in the Country.

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Arrange to visit us after crops are laid by if not convenient to come sooner. Many are doing so. I will sell these Lands at Prices ranging from

**\$1.25 to \$2.50 Per Acre, and on  
Terms to Suit the Purchaser.**

I have some well-improved lands near Hattiesburg at a low price, on easy terms.

Why spend your life plowing over hills and digging in roots when you can buy Level Land capable of being improved into a condition in which a few acres will support a family?

Use the Opportunity While You May.

For further information, write to

L. E. HALL, Hattiesburg, Miss.

## WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,  
JACKSON, MISS.

## Frontier Missions.

"And see that ye hasten the matter." Statistics for Indian Territory, Oklahoma and Texas: Missionaries, 291; churches and stations, 1,501; baptisms, 1,986; Sunday-schools organized, 217; Bibles and Testaments, 3,691.

STUDY TOPICS.—The territory embraced: Western Arkansas, Indian Territory, Oklahoma, Texas. Vastness of the field. A letter from a missionary on receipt of box. Great privations, great reward.

## Leisure Hour Verses

BY ERON OPIA GREGORY.

## MIRACLES.

The lily feeds on the river's slime  
And drinks where the shadows brood,  
And let him up a spotless bloom  
To grace the solitude.

And I have seen a human life  
Drawing from a darkness place  
Its nourishment, unconscious of  
Its own sweet, wondrous grace.

Oh, not away, but close is He  
Who speaks to men in parables,  
And 'round us everywhere He, still,  
Works fair, sweet miracles.

## To the Sisters of the Yazoo Association.

Dear Sisters of Yazoo Association:

At the last meeting of our Association, I was appointed vice-president of our work for the next year. I want your help in making this a profitable year in our work. To those churches that have no societies, I urge that they meet and organize, and report to me. Will send literature to all who will send me their address.

I want the pastors to help me in organizing Societies in their churches, where they have none. There were only about six societies that sent in a report in their church letters. I am sure that we have more that failed to report.

I would like to hear from all Societies in the next few weeks.  
MISS BELL STIGLER,  
Lexington, Miss., Oct. 2, 1899.

## A Word to the Workers of the Woman's Missionary Union.

In the beginning of our labors after the close of the summer months, my thoughts and feelings naturally turn toward the patient and consecrated workers of our

Woman's Missionary Union. And as I look out into the religious activities of the fall and winter, hope takes possession of my soul. It would seem that we are on the threshold of a special revival of missionary interest and zeal in the constituency of our beloved Union. This is sufficiently indicated by the fact, as gathered from the many letters which have come to us from the field, that our women are determined to devote time, talent and means, as never before, to the greatest of all causes. Many are realizing more deeply and broadly than ever the heavenly meaning of the words, "Go ye into the world and preach the Gospel to every creature." Is it any wonder that this is so? When we take into consideration the years of preparation of the soil and of seed-sowing that have been going on under the leadership of the devoted women who have had our work in hand, we should wonder if the time were not near by for a deepening interest among the Baptist women in our missionary concerns.

Our retiring president, Miss Fannie E. S. Heck, wrought abundantly and well during her extended term of office, making upon us all an impression for good that can never be effaced, and she will still bless us with her wise counsel and her consecrated pen. I feel that I voice the sentiment of all our workers when I thus publicly acknowledge our debt of gratitude to her and to our honored and beloved corresponding secretary, Miss Annie W. Armstrong, whose efficiency in office and whose fidelity to our special work are the common pride of us all. From the day of the organization of our Union, in which hers was a controlling hand, until now, Miss Armstrong has been closely and unselfishly identified with it; day after day, through summer's heat and winter's cold, she has devoted her care, her talents and her means to its development, and this without remuneration, except that which comes from a consciousness of serving her Master and of having a hand in the extension of His kingdom. Coming generations in our Baptist Zion will rise up and call her blessed, "For work for God it dieth not, it dieth not."

Each year as it has passed has recorded some special feature in the growth of our work. Last year it was the inauguration of the system of Annuities. Miss Armstrong announced to us in Louisville that nine thousand dollars had been given in this way, four thousand to the Home Board, four thousand to the Foreign Board and

one thousand to the Sunday-school Board. Let us labor earnestly for a large advancement in this special department.

I want to urge that during these closing months of the closing century we give ourselves unreservedly to the work of our Union. Let us begin by trying anew to enlist the sympathy, prayers and contributions of every woman in every church within our borders. Could this enlistment be accomplished, there would be no lack of funds or of laborers for the vast fields upon which, if we now look, we can not but say "The harvest truly is plentiful, but the laborers are few."

No church is alive unto God that fails to recognize its duty to those who are destitute of the blessed privileges of the Gospel of Christ. In the language of another, "It is a recognized law of spiritual life that to be consciously saved means to seek to save others. The power to do this is like the widow's cruse of oil, unfailing if used. As the withered hand was healed when stretched out, so many a church may be paralyzed for want of obedience to the Divine command, "Stretch forth thine hand." A church that is not evangelistic ought scarcely to be regarded as evangelical. Orthodoxy should extend beyond doctrine into practice. Doing for Christ ought to be regarded as a part of believing in Christ.

Let us believe! Let us hope! Let us do!  
"The restless millions wait  
That light whose dawning maketh all things new;  
Christ also waits, but men are slow and late;  
Have we done all we could? Have I?  
Have you?"

Yours in Christian service,  
MRS. CHARLES A. STAKLEY,  
Washington, D. C. Pres. W. M. U.

## Extract From a Letter of Mrs. J. B. Gambrell.

There must be a great deal of suffering this fall among our missionaries, because Texas has been so stricken with a drouth. So that I really think it would not be anything wrong if some of our missionaries should get more than one box. I shudder to think of the sacrifices that their wives and children will be called upon to make. I know that, no matter how hard the sacrifice falls on the preacher, it falls harder still on his wife and children. If there are not clothes to go around, the minister must have them, and the wife and children do without, oftentimes without the bare necessities of life. You can judge of the consecration it must take for men to stay on

fields under such circumstances. In my work here, I have come in very close touch with the families of the missionaries, and my heart goes out to them in sympathy as it never could have done if I had not had a chance to see behind the scenes.

## Bad Blood—Cure Free!

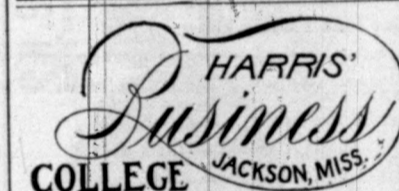
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## A Good Teacher.

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## Temperance.

A Lewiston saloon-keeper recently sat on the grand jury on his own case. No indictment was found (of course not), although a legal seizure of liquor had been made on the premises. Fancy a burglar or a murderer sitting on the grand jury trying his own case! Why not, if a saloon-keeper can sit on his own case?

An exchange says that alcohol will remove grass stains from summer clothes. The exchange is right. It will also remove the summer clothes and also the spring and autumn and winter clothes, not only from the one who drinks it, but also from his wife and family. It will also remove the household furniture from the house, the smiles from the face of the wife, and the happiness from the home. As a remover of things alcohol has few equals.

During a temperance campaign in a Missouri county a lawyer was discussing learnedly the constitutionality of the proposed temperance law. An old farmer, who had been listening attentively, shut his jackknife with a snap, and said: "I don't know nuthin' about constitutionality of the law, but I've got seven good reasons fur votin' fur it." "What are they?" asked the lawyer. And the grim old farmer responded: "Four sons and three daughters."—Exchange.

## Beer and Farm Work.

"O Fred," said my wife one day, just before harvest, "if you will do without beer the coming harvest I will wait on you like a king, and the money saved will help us to buy a cow, which I have so longed to own these many years."

"Agreed," said I.  
So on the following Monday I settled with Farmer Jones what I was to receive per acre for cutting, binding and stacking his grain. Before I left him I said:

"I am going to try to do without beer this harvest, and I thought perhaps you would allow me a trifle in place of it."

"Do without beer?" said he, sharply. "What, then, is to become of the barrel of beer I have purchased for my workmen?"

"I suppose the others will make away with that," I replied.

"I don't like your new-fangled ideas, and think you will regret your decision long before harvest

is over; but, desiring to know how it will work, I will, as an experiment, allow you \$5 in place of beer, but mind you, no slighting of your work, Fred."

It was with a heavy heart that I started to reap the grain on June 1. This day was especially hot and sultry, and I was afraid I would break down before evening, but such was not the case.

As I always left my employer to make up the accounts, merely looking through them afterwards, I believe I can best describe my experience by relating my talk with him when he paid me the last evening. On my entering his kitchen he addressed me as follows, his face, expressing great satisfaction:

"Why, Fred, you have earned a third more than either of my other men. How is it?"

I replied, "Yes, sir; and I have never found harvesting as easy before, and it certainly has not been on account of favorable weather, for we never had a hotter time."

"That is true," he replied, as he handed me my wages, and then added: "I never paid anyone with a better heart than I pay this. I looked very closely after your work and found it equal to any on my farm, but how you have managed to do without beer is a mystery to me."

"Why," I answered, "my wife is one of those W. C. T. U. women, and she has often asked me to quit beer-drinking. So just before harvest commenced I made a promise to her and she a promise to me, so during harvest she has constantly brought me plenty of hot coffee, cocoa and tea, as I needed it."

"I have perspired far less through not taking beer, and I felt much stronger and better able to work. The temptation to remain long at meals has been less and my health has much improved. Why, when several of your hands were knocked out the first week, it was more on account of the beer than the heat."

My employer made me a hearty reply and I left him feeling well pleased with the impression that a teetotaler can do his work as well, or better, than the beer-drinker; at the same time his workman can buy himself and wife a good cow with the extra money earned and saved during harvest.—Practical Farmer.

## Need of Holy Spirit's Power.

To the BAPTIST:

I have had a feeling for some time that we need more of the Holy Spirit's power in our work—a lot of good preaching, and not much to be seen from it; calls for money

to carry on our general church work, but the money is not to be had in sufficient amount to carry on the work as it should be done.

May it not be a fact that we are not filled with the Spirit as we should be?

I write to ask if you or one could write in THE BAPTIST on the Spirit; His work and how impossible it is for us to do the Lord's work without His Spirit. Also, results that have followed when the people of God have been filled with the Spirit. It seems to me we need something like the above.

One thing is sure: we need to be filled with the Spirit; and judging from the results, the Spirit's power is often not in our work.

H. L. JOHNSON.

## Meridian Fair.

MERIDIAN, MISS., OCTOBER 30TH TO  
NOVEMBER 4TH.

For above occasion Queen and Crescent Route will sell tickets to Meridian at rate of one fare for the round trip. Tickets on sale daily from October 29th to November 4th inclusive. Final limit to return November 5th.

R. W. BONDS,  
Ticket Agent.

## Liberty Association.

Elders C. S. Ray, J. M. Phillips and A. J. Rogers, and the writer attended the Liberty Association which met with Elm Baptist church, 9 miles east of Quitman, Miss., Saturday, Sunday and Monday last. Elder B. E. Lucas and John M. Carmichael were reelected Moderator and Clerk. They had reports on Sunday-schools and Temperance Sunday. Elder R. W. Sumrall preached on Sunday. On Monday reports were read and discussed on Sustentation, Colportage, State, Home, and Foreign Missions, Publications, Orphanage and Ministerial Education. THE BAPTIST, Missionary journals, Orphan's Gem were recommended. I look for greater works in missions and all other lines another year.

W. H. PATTON.

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AND MEETING M. D. C., RICHMOND,  
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## Tennessee Notes.

Please permit me a few words of defense of my statement in THE BAPTIST, which my esteemed brother, Martin Ball, says "is part true and part otherwise."

Bro. Ball placed emphasis on the wrong sentence. This is the sentence I wished to emphasize: "As to religion, I don't suppose that customs, styles and prestiges vary anywhere in civilized countries more than in Tennessee," and then gave the disputed sentence as an instance of variance.

If Brother Ball had been with me in some meetings this summer, he would endorse my statement.

Of course, no sane Baptist can fully believe there is virtue in a mourners' bench; but some attach more importance to the than to faith; e. g., in one meeting of mine there were several at the "bench" in the dust of humility, who wept the wells of their eyes dry, and still they saw no Savior. One Baptist preacher arose and began to exhort them to "repent in sack cloth and ashes" and the blessing would come. The writer told them they had repented, and now to believe the gospel. Then they professed and joined the church.

The mourners' bench is a good thing. It needs to be used more in our town churches and less abused in country churches. Avoid extremes.

I fully endorse the statement that, "All who believe the teachings of the Bible believe that it is necessary for every one to have the disposition of mind that would make him willing to go anywhere or put himself in any place where he may be instructed as to the plans of salvation."

But every one does not need the same instruction. A student (who is now the president of one of the greatest colleges in the South), while attending the Tulane University, chanced to hear the evangelist, G. R. Cairnes, who was conducting a revival in New Orleans, and became very much interested in his salvation; for he was then a sinner. One night, while preparing for church, he said: "I understand the plan of salvation as well as Dr. Cairnes. I need not go to church. I'll settle the question with God alone to-night." He arose from prayer and said: "I do now give my life to the service of God for time and eternity." He received the blessing. He is one of the best and most loved men in Mississippi.

Some people don't know that experiences of grace vary as great-

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Z. T. LEAVELL, West Street, Jackson, Miss.

ly as human faces. I am glad that Brother Ball does.

M. R. COOPER.

Jackson, Tenn., Oct. 7, 1899.

### College Tidings.

One student came yesterday, one day before yesterday, two to-day and one is expected to-morrow. One hundred and seventy-six are here now, and others writing for terms almost every day. Not a student has withdrawn. Everything is lively.

We still have quarantines, cool weather and dust.

Students from the Illinois Central road still have to drive through from Tougaloo and Terry, but they come. From other roads

they can reach us direct. Let others come right on. There has not been a new case of yellow fever reported in Jackson for six days now, and we hope "the war will soon be over."

Clinton Church is hoping to secure a pastor soon. We are having preaching regularly, and our Sunday School is very large.

We are hopeful and happy.

Truly,

W. T. LOWREY.

Clinton, Oct. 10, 1899.

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